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CHILD'S SCRIPTURAL
CATECHISM.

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“ THY CHILDREN SHALL ALL BE TAUGHT OF
GOD ; AND GREAT SHALL BE THE PEACE
OF THY CHILDREN.” *Isaiab.*

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PREFACE. Tr. R.



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DEAR CHILDREN,

SINCE JESUS CHRIST, our LORD and SAVIOUR, has declared in his word that you are of the kingdom of heaven, you must reasonably suppose that your parents and guardians are desirous of inducing you, by every proper method, to apply your minds to study those scriptures which contain a revelation of and concerning that ever glorious and blessed kingdom to which you belong.

For this purpose the following questions and answers are compiled into this little book, and for the same purpose it is now put into your hands. By committing these questions and answers to memory, with the book, chapter and verse, it is believed a good beginning will be made in a profitable study of the scriptures, which contain a treasure of heavenly wisdom more valuable than all the riches of the earth.

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Should this be realised in any considerable degree, as a consequence arising from this little work, and the rising generation be led thereby to esteem those scriptures which too many, both old and young, neglect, the author, who is taught by CHRIST to love little children, will receive the most ample reward for his labors.

Little children, love one another.

H.B.

THE
CHILD'S
SCRIPTURAL CATECHISM.

SECTION I.

Q. 1. WHO created all things?

A. In the beginning God created the heavens and the earth.

Gen. i. 1.

Thou art worthy, O Lord, to receive glory, and honor, and power, for thou hast created all things, and for thy pleasure they are and were created.

Rev. iv. 11.

Q. 2. Were all things good which God created?

A. And God saw every thing that he had made, and, behold, it was very good.

Gen. i. 31.



SEC. II.

Q. 3. In what state did God create man?

A And God said, let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image: in the image of God created he him; male and female created he them.

Gen. i. 26, 27.

Q. 4. Is man's dominion over the works of God's hands again spoken of in scripture?

A. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.

Psalms viii. 6.

Q. 5. What is the image of God in which man was created?

A. God, who at fundry times, and in diverse manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds ; who being the brightness of his glory, and the expresse IMAGE of his person, and upholding all things by the word of his power, when he had by himself purged our sins, set down on the right hand of the Majesty on high.

Heb. i. 1, 2, 3.

Who hath delivered us from the power of darknes, and hath translated us into the kingdom of his dear SON ; in whom we have redemption through his blood, even the forgiveness of sins ; who is the IMAGE of the invisible God, the first born of every creature.

Col. i. 13, 14, 15.

Q. 6. How is the dominion of man over the works of God's hands, and the subjugation of all things un-

der him, as expreffed in the 8th Pfalm, explained ?

A. Thou madeft him a little lower than the angels : thou crownedft him with glory and honor, and didft fet him over the works of thy hands ; thou haft put all things in fubjection under his feet. For in that he put all in fubjection under him, he left nothing that is not put under him. But now we fee not yet all things put under him : but we fee JESUS, who was made a little lower than the angels for the fuffering of death, CROWNED WITH GLORY AND HONOR ; that he by the grace of God fhould tafte death for every man.

Heb. ii. 7, 8, 9.

For in him dwelleth all the fullnefs of the Godhead bodily. And ye are complete in him, which is the head of all principality and power.

Col. ii. 9, 10.

I would have you to know that the head of every man is Chrift.

1 Cor. xi. 3.

SEC. III.

Q. 7. In what state was man first FORMED ?

A. And the Lord God FORMED MAN of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul.

Gen. ii. 7.

For the creature was made SUBJECT TO VANITY, not willingly, but by reason of him who subjected the same in hope.

Rom. viii. 20.

Q. 8. What is the first command which was given to man after he was FORMED of the dust of the ground and made subject to vanity ?

A. And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat ; but of the tree of the knowledge of good and evil thou shalt not eat of it.

Gen. ii. 16, 17.

Q. 9. Was this command disobeyed ?

A. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat ; and gave also unto her husband with her, and he did eat.

Gen. iii. 6.

Q. 10. What did God forewarn man would be the consequence of his partaking of the forbidden fruit ?

A. In the day that thou eatest thereof thou shalt surely die.

Gen. ii. 17.

Q. 11. Was it through deception that the woman was enticed to eat of the forbidden fruit ?

A. Now the SERPENT was more SUBTLE than any beast of the field which the Lord God had made. And he said unto the woman, yea, hath God said, ye shall not eat of every tree of the garden ? And the serpent said unto the woman, ye shall not surely die : for God doth know that, in the day ye eat there-

of then your eyes shall be opened ;
and ye shall be as gods, knowing
good and evil.

Gen. iii. 1, 4, 5.

For Adam was first formed, then
Eve. And Adam was not deceived;
but the WOMAN BEING DECEIVED,
was in the transgression.

1 Tim. ii. 13, 14.

Q. 12. How is this temptation,
sin and death explained ?

A. Let no man say, when he is
tempted, I am tempted of God : for
God cannot be tempted with evil,
neither tempteth he any man : but
every man is tempted, when he is
drawn away of his own lust, and en-
ticed. Then when lust hath con-
ceived, it bringeth forth sin ; and
sin, when it is finished, bringeth
forth death.

James i. 13, 14, 15.

Q. 13. Did death enter into the
world by sin ?

A. By one man sin entered into
the world, and death by sin ; and

to death passed upon all men, for that all have sinned.

Rom. v. 12.

Q. 14. How is the DEATH, which is the consequence of sin, explained?

A. And you hath he quickened, who were DEAD in TRESPASSES and SINS. Even when we were DEAD in SINS, hath he quickened us together with Christ.

Eph. ii. 1, 5.



SEC. IV.

Q. 15. What is God, the creator of all things?

A. GOD is a SPIRIT: and they that worship him, must worship him in spirit and in truth.

St. John iv. 24.

GOD is LOVE.

1 John iv. 8.

Q. 16. Is there more God's than one?

A. The LORD our GOD is ONE LORD.

Deut. vi. 4.

There is but ONE GOD.

1 Cor. viii. 6.

Q. 17. What character does GOD stand in, in relation to us ?

A. Have we not all ONE FATHER ? Hath not one GOD created us ?

Mal ii. 10.

After this manner, therefore, pray ye : Our FATHER which art in heaven ; hallowed be thy name.

Mat. vi. 9.

For we are also his offspring.

Acts xvii. 28.

Q. 18. If GOD be LOVE and a FATHER to ALL, is he not GOOD to ALL his WORKS ?

A. The LORD is GOOD to ALL ; and his TENDER MERCIES are over ALL his WORKS. Thou openest thine hand, and satisfiest the desire of every living thing.

Psalms cxlv. 9, 16.



SEC. V.

Q. 19. What is the first promise of the Saviour ?

A. And I will put enmity between thee and the woman, and between thy seed and her seed : IT

shall bruise thy head and thou shalt bruise his heel.

Gen. iii. 15.

Q. 20. Is the Saviour called the *seed* of Abraham?

A. In Isaac shall thy *seed* be called.

Gen. xxi. 12.

And in thy *seed* shall all the nations of the earth be blessed.

Gen. xxii. 18.

Q. 21. Does the scripture any where say that this *seed* is Christ?

A. Now to Abraham and to his *seed* were the promises made. He saith not, and to *seeds*, as of many: but as of one, and to thy *seed*, which is Christ.

Gal. iii. 16.

Q. 22. What is the blessing which is promised to ALL the NATIONS of the EARTH IN CHRIST?

A. And the scriptures foreseeing that God would JUSTIFY the HEATHEN THROUGH FAITH, preached before the GOSPEL unto Abraham say-

ing, in thee shall ALL NATIONS be
BLESSED.



SEC. VI.

Q. 23. Is Christ called the Son of God?

A. Thou art CHRIST the SON of the LIVING GOD.

Mat. xvi. 16.

And we believe, and are sure, that thou art that CHRIST, the SON of the LIVING GOD.

St. John vi. 69.

Q. 24. For what purpose did God send his Son into the world?

A. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

St. John iii. 17.

For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of ALL which he hath given me I should lose nothing, but

should raise it up again at the last day.

St. John vii. 38, 39.

Q. 25. Who has the Father given to Christ?

A. I will declare the decree; the Lord hath said unto me, thou art my SON; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Psalms ii. 7, 8.

Q. 26. What is the nature of the *salvation* with which Christ came to save the world, or his people, which are the uttermost parts of the earth?

A. And she shall bring forth a son, and thou shalt call his name JESUS; for *he shall save his people from their sins.*

Mat. i. 21.

And ye know that *he* was manifested to *take away our sins.*

1 John iii. 5.



SEC. VII.

Q. 27. What is sin ?

A. Whosoever committeth sin transgresseth also the law ; for *sin is the transgression of the law.*

1 John iii. 4.

Q. 28. What is the sum of all the law and the prophets as explained by Christ.

A. Jesus saith unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

Mat. xxii. 37, 38, 39, 40.

Q. 29. There are many commandments in the law ; are they all fulfilled by love ?

A. Owe no man any thing, but to love one another : for he that loveth another hath fulfilled the law. For this, thou shalt not commit

adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet ; and if there be any other commandment, it is briefly comprehended in this saying, namely, thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour : therefore love is the fulfilling of the law.

Rom. xiii. 8, 9, 10.



SEC. VIII.

Q. 30. Was it necessary, according to the law of Moses, and the testimonies of the prophets, that Christ should suffer death ?

A. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken ! Ought not Christ to have suffered these things, and to enter into his glory ? And begining at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

St. Luke xxiv. 25, 26, 27.

Q. 31. Was it necessary for Christ to die that he might destroy *him* who had the power of death ?

A. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same ; that through death he might destroy him that had the power of death, that is, the devil ; and deliver them who, through fear of death, were all their lifetime subject to bondage.

Heb. ii. 14, 15.

Q. 32. Was the death of Christ necessary to commend the love of God to us ?

A. But God commendeth his *love* toward us, in that, while we were yet sinners, Christ died for us.

Rom. v. 8.

Q. 33. Does God love men while they are dead in sins ?

A. But God who is rich in mercy, for his *great love* wherewith he loved us, even when we were *dead* in *sins*, hath quickened us together with Christ.

Eph. ii. 4, 5.

Q. 34. Did God send his son into the world because he loved the world?

A. For God so *loved* the *world* that he sent his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.

St. John iii. 16.

Q. 35. Does God's love and the manifestation of it, cause us to love him?

A. We love him, because he first loved us.

1 John iv. 19.



SEC. IX.

Q. 36. Does not Christ teach the necessity of being born again?

A. Jesus answered and said unto him, verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.

1 John iii. 3.

Q. 37. By what similitude did Christ illustrate the spiritual agency in, and the process of, the new birth?

A. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the spirit.

St. John iii. 8.

Q. 38. How is the new birth further explained ?

A. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name : which were *born*, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

St. John i 12, 13.

But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the *washing* of *regeneration*, and *renewing* of the *Holy Ghost* ; which he shed on us abundantly through Jesus Christ our Saviour.

Titus iii. 4, 5, 6.

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

1 *Peter* i. 23.

Q. 39. By what evidence may we know whether we are born of God, or not ?

A. We know that we have *passed from death unto life, because we love the brethren* : he that loveth not his brother abideth in death.

1 *John* iii. 14.

Beloved, let us love one another : for love is of God ; and every one that loveth is born of God, and knoweth God.

1 *John* iv. 7.



SEC. X.

Q. 40. Has God revealed the council of his will and divine purpose in regard to the final state of mankind ?

A. Having made known unto us the mystery of his will, according to his good pleasure, which he hath

purposed in himself : that, in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him.

Eph. i. 9, 10.

For it pleased the Father, that in him should all fulness dwell ; and (having made peace through the blood of his cross) by him to reconcile all things unto himself ; by him, I say, whether they be things in earth, or things in heaven.

Col i. 19, 20.

Who will have all men to be saved, and to come unto the knowledge of the truth.

1 Tim. ii. 4.

Q. 41. Do the scriptures teach us that God will do his pleasure according to the foregoing scriptures ?

A. My counsel shall stand and I will do all my pleasure.

Isaiah xlv. 10.

The pleasure of the Lord shall prosper in his hand.

Isaiah liii. 10.

Who worketh all things after the counsel of his own will.

Eph. i. 11.

Q. 42. In the reconciling of all things to God, through the peace made by the blood of the cross, will the grace of God abound as extensively as sin hath abounded?

A. Moreover, the law entered that the offence might abound; but where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

Rom. v. 21, 22.

Q. 43. As we have seen that *all men* have fallen under the *condemnation* of death having all actually partaken of *sin* which entered into the world by one man, may we expect that the justification through Christ unto life, will be as universally extended?

A. Therefore, as by the offence of one judgment came upon *all men* to condemnation ; even so by the righteousness of one, the free gift came upon all men unto justification of life.

Rom. v. 18.

Q. 44. As the scripture saith, he that *loveth* not his brother abideth in *death*, must not the *law* which is *love*, be written in the heart of man in order for him to be justified unto *life* ?

A. But this shall be the covenant that I will make with the house of Israel ; after those days, saith the Lord, I will put my law in their inward parts, and *write* it in their *hearts* ; and will be their God, and they shall be my people.

Jeremiah xxxi 33.

For this is the covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my laws into their mind, and *write* them in their *hearts* : and I will be unto them a God, and they shall be to me a people.

Q. 45. If by the righteousness of one, who is the Lord our righteousness, the free gift came upon all men unto justification of *life*, will not as many be made *alive* in the righteousness of Christ as *die* in the *sin* of the earthly Adam ?

A. As in Adam all die, even so in Christ shall all be made alive.

1 Cor. xv. 22.

Q. 46. If where sin abounded grace did much more abound, and if *all men* are justified unto *life*, and if all who die in Adam are finally made alive in Christ, will God cast any off forever, will he not have mercy on all ?

A. For the Lord will not cast off forever : but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men.

Lamentations iii. 31, 32, 33.

For God hath concluded them all in unbelief, that he might have mercy upon all.

Rom. xi. 32.



SEC. XI.

Q. 47. Does God, in his divine providence, chastise mankind for their wickedness and does he render unto every man according to his deeds ?

A. My son, despise not the chastening of the Lord ; neither be weary of his correction : for whom the Lord loveth he correcteth, even as a father the son in whom he delighteth.

Prov. iii. 12, 13.

Who will render to every man according to his deeds.

Rom ii. 6.

Q. 48. If God have mercy on all and render to every man according to his works, in his judgments, may we not praise him for both his mercy and judgments ?

A. I will sing of *mercy* and *judgment* : unto thee, O Lord, will I sing.

Psalms ci. 1.

I

LORD help my youthful lips to sing
The honors of my God and king,
Write on my tender, growing mind :
Thy judgments just, thy mercies kind.

2

Print in my heart thy love and fear :
 My duty make my constant care,
 From vile temptations turn my eyes
 And make thy simple child more wise.

3

Should stubbornness in me prevail,
 Make me thy chastening rod to feel ;
 That rod which melts the haughty down
 Is mercy smiling in a frown.

4

'That life and peace which Jesus gives,
 In which the soul that's humble lives ;
 May I thro' truth and mercy share,
 And be, O Lord, thy constant care.



SEC. XII.

Q. 49. What is the duty of children to their parents ?

A. Honor thy father and thy mother, as the Lord thy God hath commanded thee.

Deut. v. 16.

Children, obey your parents in the Lord, for this is right. Honor thy father and thy mother (which is the first commandment with promise) that it may be well with thee, and thou mayest live long on the earth.

Eph. vi. 1, 2, 3.

Children, obey your parents in all things, for this is well pleasing unto the Lord.

Col. iii. 20.

Q. 50. What has Jesus spoken for our instruction and comfort respecting little children ?

A. And they brought young children to him, that he should touch them ; and his disciples rebuked them that brought them. But when Jesus saw it he was much displeased, and said unto them, suffer the little children to come unto me, and forbid them not : for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them and blessed them.

St Mark x 13 14 15. 16.

Children are an heritage of the Lord.

Psaln cxxvii. 3.

And he took a child, and set him in the midst of them ; and when he

had taken him in his arms, he said unto them, whosoever shall receive one of such children in my name, receiveth me; and whosoever receiveth me, receiveth not me, but him that sent me.

Mark ix. 36, 37.

Q. 51. What is the duty of servants to their guardians or masters?

A. Servants, obey in all things your masters according to the flesh; not with eye service, as men-pleasers, but in singleness of heart, fearing God.

Col. iii. 22.

Q. 52. Do the scriptures recommend to youth an early attention to their Creator, and the things of religion?

A. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

Ecc. xii. 1.

Train up a child in the way he should go; and when he is old he will not depart from it.

Prov. xxii. 6.

And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

2 *Tim.* iii. 15.

Q. 53. What account have we of the attention of the blessed Jesus to his father's business at the tender age of twelve years ?

A. And it came to pass, that after three days they found him in the temple, sitting in the midst of the Doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him they were amazed : and his mother said unto him, son, why hast thou thus dealt with us ? behold thy father and I have sought thee sorrowing. And he said unto them, how is it that ye sought me ? wist ye not that I must be about my Father's business ?

St. Luke ii. 46, 47, 48, 49.

1

So early did my Lord begin
 A sinful world to save,
 From superstition, death and sin,
 For which his life he gave.

2

Where doctors of divinity
 In learn'd debates engage ;
 On man's last end or destiny
 And scan the sacred page,

3

At twelve years old was Jesus found,
 With heav'nly truth and love,
 And did those doctors learn'd confound
 With wisdom from above.

4

O, may I learn to bear his cross,
 His wisdom to obtain ;
 All worldly wisdom count as dross,
 Compar'd with Jesus' name.



SEC. XIII.

Q. 54. Did the Lord Jesus rise
 from the dead ?

A. The Lord is risen indeed.

St. Luke xxiv. 34.

Who was delivered for our offences
 and was raised again for our justification.

Rom. iv. 25.

Q. 55. If Jesus rose from the dead, does not his gospel teach us the doctrine of life and immortality?

A. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought *life* and immortality to light through the gospel.

2 Tim. i. 9, 10.

I

Death abolish'd, now we sing,
Jesus makes an end of sin,
Rising from the silent tomb,
Smiling in immortal bloom.

2

Death no more shall us dismay,
Hope receives a heav'nly ray,
From the world of light above,
From the fount of endless love.

3

Death has yielded up his sting,
To our Lord a conquering king,
Ending now all sinful strife,
Death is swallow'd up of life.

Glory unto Jesus bring,
Hark ! methinks the angels sing !
Grant, O Lord, a child like me
This thy immortality.

THE CHILD'S PRAYER

FOR THE MORNING.

FATHER in Heaven, in whose hand my breath is, and by whose favor I have been spared from death through the past night ; by whose goodness also, I have been refreshed with quiet sleep, and now enjoy the blessing of health, and rejoice in the light of this morning, most graciously be pleased to grant that my heart may be truly thankful for these and all thy mercies. Most mercifully grant thy blessing to attend me through the day, that I may serve thee with a single eye, and honor my father and my mother in the discharge of every duty. Amen.

THE CHILD'S EVENING PRAYER.

FATHER of my spirit and giver of life, most graciously assist a feeble child to return thee suitable thanks for all the blessings of the day past ; and may thy guardian providence attend my sleeping hours and bring me refreshed with sleep, to enjoy the coming day in thy most delightful service. Amen.

A GENERAL PRAYER.

MOST holy and gracious Father in Heaven, be pleased in mercy to assist thy humble child to ask of thee, in the name of my ever blessed Saviour, a gracious pardon of all my sins, and true penitence of heart that I may sin no more. Continue thy divine favor in the bestowment of food and raiment, day by day, and the still greater blessing of health, never suffering my heart to become ungrateful.

May I always be as willing to forgive those who injure me, as I am to expect thy pardon of my own offences. Amen.









